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TEMPERANCE.

For the Western Luminary.

The following speech was delivered to the *Temperance Society of Versailles* in the Presbyterian Church, on the 3rd of July, 1830, by E. G. M'GINNIS. The Society made an order, requesting it to be published in the Luminary.

In addressing you upon a subject so deeply interesting, even if I possessed abilities commeasurate with the task, I could but feel embarrassment. But the consciousness that my effort must be feeble, that there is much opposition to the sentiments I shall advance, tends greatly to increase that embarrassment. I will however, endeavour to perform the duty assigned, and leave the result with those who have selected me for the occasion.

Nothing valuable is ever obtained without opposition. When our ancestors complained of the stamp act, and threw the tea overboard, rather than pay a trifling duty upon it, most of the street babblers at Boston condemned this course as rash and imprudent; ridiculed the idea of the Colonies contending with 'OLD ENGLAND.' There were others who thought Independence a very good thing, and determined not to use any of this tea, or at least not enough to make the duty oppressive; as to themselves *they* cared nothing about drinking it; but they had some friends who expected it when they came; they would keep a little for them. They could not think, however, of *binding* themselves, or joining an association not to use it; for they meant to be *free* as long as they lived, and one that was *bound* could not be free. They who had thrown the tea overboard associated themselves in a small band, bound themselves firmly together, and discussed the propriety even of employing and encouraging the consumers of this tea. When their deliberations were known to the idlers in Boston, they vociferated loudly against it They ran to the importers who imported it, to the grocer who sold it, to the mechanick who loved it; they visited the workshops, and roared upon the streets with a stentorian voice, "*The liberty of the people! the liberty of the people!*"

But associations were soon formed over the thirteen states, approving the course of the Boston patriots, and their opposition was no more heard, than the voice of crickets amid peals of thunder.

When Temperance Societies are first formed in the different parts of the country, the idlers, the dram-drinkers, and those who love to be conspicuous, vociferate with brazen lungs against them; the drones in the hive are to a man opposed to them; the vicious and the wicked accompany them; they touch every string that will mar their operation; they hail the deserter from our ranks, and cry '*The liberty of the people!*'

But Ben. Franklin had stood before the nation many years ago, with a lightning rod in one hand, and 'Poor Robert the scribe,' in the other, and had told them that temperance was not opposed to liberty; that crime and debt were the children of intemperance, and that neither of these were friends to liberty. He showed them that twelve and a half cents a day, expended by the head of the family, was 43 dollars a year; in ten years, 430; in thirty years, 1290 dollars: supposing all the balance of the family to drink but as much as the head, and the amount is swelled in the same time to 2580 dollars; a handsome portion for a son or daughter, about to enter on the career of life.

Temperance Societies began in the same portion of country, where these sentiments were propagated by Franklin; they are moving towards us with a slow but steady pace; they are taking hold of the understanding and the interest of the people; they will soon cover the whole land, and their enemies, like the enemies of the Revolution, when Washington began to beat their British friends, or like our enemies at New Orleans who cried '*Booty and Beauty;*' they will soon be dismayed; they will hide their faces, blushing with liquid honors, and 'call upon the rocks and the mountains to cover them.'

But suppose for a moment, these pretended friends to the human family could have all their desires accomplished; suppose whiskey ran in the branches, and brandy filled the rivulets; no voice was raised against intemperance; each invited all to drink; the dishonour attending it, with every rank, age and sex, was lost in its universal prevalence; you would see your wives and daughters reeling and staggering into disgrace; your husbands and sons, enervated with idleness and drink, would beggar description. An immense black population, whose disposition to be revenged of supposed injur. is now curbed by fear, then let loose by that intoxicating draught which knows no fear, would present society in its most phrenzied mood, and ruin would drive her destructive plough-share swifter than a comet's blaze over this devoted country.

You have seen the flag of your country insulted; your seamen impressed and buried alive in a distant prison; your trade restricted, and ruinous losses incurred by your merchants; your brave tars, and magnanimous soldiery, have revenged the insult, and by their enthusiastic and noble devotion to liberty, have wiped off the deep-stained degradation, and preserved unatarnished the fame of their ancestors.

What has been the insult offered to our flag, proudly waving upon the bosom of the ocean! What the impressment of our seamen, the restriction of our trade, and the ruin of a few merchants! compared with the *drunkard* band that prowls over our country; their number is now computed at four hundred thousand; not interspersed through all the ramifications of society; females and minors are generally exempt; most of them are heads of families, and nearly all are voters; they belong to the active and efficient class of population, so that their influence, political and moral, is more rapidly and more widely spread.

Their numbers have increased in a ratio even beyond our population. They were once (to use a specimen of Indian eloquence) very low; they reached but to our ancles; now they are grown almost as tall as we. Their influence *has* been, and *will* be more severely felt. Without our exertions, the time may not be distant when they will control our elections. Where then will be your government? What would a sober-minded and rational man give for it? placed in the hands of men whose characters in the scale of existence is rapidly sinking; whose taste is vitiated, and whose reasoned dethroned.

By encouraging our Society you may relieve the candidate from the necessity of applying the aid of whiskey to secure his election, and to corrupt his voter. The money paid for drink in the limits of this nation, would support half the governments in the world. To this is to be added a long list of expenses, in supporting paupers and poor children made so by intemperance. The eastern cities are now groaning under this burden; and hence their energy in suppressing the cause.

The numerous evils of intemperance are greater than either of the wars through which we have passed; have made more widows, mone orphans, expended more money and sacrificed more lives. If the plaudits of a grateful people attend those, who by an immense expenditure of money and the best blood in the nation, have struggled for our rights and liberties, what will they not deserve, who shall cure this greater evil, without the expenditure of either blood or treasure?

'Fame with her hundred tongues stands not upon the house tops' to proclaim the deeds of those who have put in operation a plan destined to sweep intemperance from the globe; and yet she has heralded forth many a name, which, when written in the mysterious hieroglyphicks of Heaven's own hand, shall not be fairer, nor brighter than the names of those who have pressed upon you, the importance of saving your country from the ruinous evils of intemperance.

But how, you ask, is this to be accomplished? I answer, by simultaneous and united effort. Who is there that knows not the power of *public opinion?* In this land of liberty it is almost omnipotent; at the touch of its mysterious wand the mighty fall and the puney rise; the voice of discontent dies away in distant murmurs; ever surrounded by smiling faces and approbatory accents, it lives in the greenest groves and inhales the most delightful breezes.

Publick opinion frowns indeed upon the *drunkard;* but its frowns come too late; around *him*, inveterate habit has thrown her unyielding chains, and it requires an Herculean force to break them. Frown then upon the tippler and the dram drinker, out of whose ranks the drunkards come and who are but partially entangled in this mazy web—this labyrinth of difficulty—while they stand on the precipice, many of them may be saved; after they have plunged into the gulf of intemperance, they are almost universally gone. Man is the creature of habit, and we ourselves are but the counter parts of those with whom we associate: it is impossible for us to mingle with any society and not imbibe a tincture of their sentiments.

What then must be the impression made by the association of four hundred thousand drunkards, many of whom, when they were only tipplers, possessed wealth, talents and influence! What must be the influence of that innumerable crowd of dram-drinkers, who stand just behind them, ready to fill up their ranks when justice or death shall have broken them! not unfrequently pressing in, even before the ranks of the drunkard shall be thinned.

Will you show me some who have been dramming it through the long period of an eventful and protracted life, and are still sober? I will show you some military men who have been in the service many years, and are not yet promoted. But the usual course is for the Captain to become the Major, and the Major the Colonel: the deam-drinker the tippler, and the tippler the drunkard.

Of the destructive inroads, and desolating influence of intemperance, *none* can have been the cold uninterested spectator. Where is the man who has felt none of its withering consequences? He lives not upon the surface of this globe; the father, the son, the mother, the daughter; *all* have moved in the circle of its atmosphere; *all* have felt its poisonous breath; therefore *all* should be aroused if possible to oppose this enemy of their species.

Now suppose all those who are perfectly sober, with as many from the ranks of the dram-drinker, the tippler, and the drunkard, as can be obtained, were associated to discountenance, in every proper and reasonable way, the use of ardent spirits. Would not this united effort have an effect on public opinion? Would not public opinion control all those who drink without a strong desire for it? Disease and death will soon sweep all the hopeless and confirmed drunkards away. They who shall spring up in the healthful and delightful atmosphere of entire abstinence shall only know that intemperance once existed, by the tales of their grand-fathers, and the books they find written against it. The tide of wealth and prosperity shall flow with an even current, and happiness shall be wafted upon its bosom.

This association would produce an immediate effect. The desire to be with the majority would influence no small number; to do good would warm the heart of the christian; to benefit the political condition of the country would light up the hopes and inflame the zeal of the patriot.

There may be shades of difference between us as to the amount of evil produced by intemperance; but none can deny that it produces evil. We may also differ as to the quantum of remedy in our power to apply to this evil; but all will admit, that in our associated capacity, we can do *something* towards curing the evil now existing, and *more* towards its future prevention.

If these positions are true, the larger the number thus associated, the more good will result. This good will be in our moral condition and political prosperity. Let those who call themselves patriots, and those who profess to be christians, refuse to associate with us! The *one* shall account to his country, and the *other* to his God.

Nothing is more common than for us to desire most, what is least in our power to obtain; and to spend our lives in fruitless aspirations after objects beyond our exertion; when by lowering our desires, and moderating our expectations, an immeasurable field of usefulness lies just before us.

If a speculative theorist were to present you with a plan of doing much good, and acquiring much fame; but to throw between you and its accomplishment, toil, difficulty, and danger; the intrepidity required in the enterprize, would make many proud to become its advocates. If none could become members of this Society, or discharge its duties, but those of towering abilities and extraordinary attainments, how many that supposed themselves learned, or that Heaven had gifted them with the rare jewel of genius, would crowd upon us for admission! How many would delight to stem the torrent of difficulty, and to stand upon the ramparts of danger! How many would court the fleeting and empty appellation of *wisdom* and *bravery*, without tasting the golden streams of the one, or feeling the noble impulses of the other.

The subject to which we invite your attention is not splendid, but immensely useful: not dangerous, but great benefits flow from it: a high order of talents is not indispensable, and yet there is no grade of intellect, no modification of character or profession, that cannot advance its interest. Its operation is upon every thing we hold most valuable; upon wealth, industry, fame, morals, and religion. Do you regard all these in a husband, a wife, a son, a daughter, or a partner in business, and yet feel reckless of their existence in that community of which you are a member? Are you perfectly sober yourself? Have you no habits to break, nor appetites to conquer? And yet so selfish, so little alive to the moral and political condition of your country, that you will not assist in demolishing intemperance!

Are you anxious to cut down the hills and fill up the vallies of the surrounding *natural* surface, and yet feel no anxiety about the lumps and asperities existing upon the moral surface? Does the rough road retard your velocity and subtract from your pleasure? Is your busines never delayed, nor your course jostled as you pass through life, by the drunkard? Are you never called to sit upon a jury that would not have been summoned but for *him?* Is your temper never ruffled by his words, nor your resentment excited by his deeds? Has the blush never mantled your cheek to find a drunkard and a near relative existing in the same person? Often: Then he is as much in your way as bad roads, and much easier improved. Many of us are willing to go with you and *carry* our purses, in improving the roads of the country; how many of you will go with us, and *leave* your purses, in improving its political and moral condition?

Does drinking improve the health, the temper, the property, or make yourself or family more respectable? No: If you wish to see the glance of pity and contempt fall upon your unlettered and ragged children; if you wish to plant the dagger deep in the breast of your innocent wife; to see the tear steal daily from her eye, and the colour from her cheek, till she is in the grave, and you a murderer—be a drunkard, and all these will follow. Could the herald of eternity speak to mortals, tales would be told, we presume, that would wring tears of blood from man, and excite those of pity from angels.

We have endeavoured to show you upon a former occasion, that our appetite for drink increases with our indulgence; that it is the creature of habit; not hereditary; not constitutional. Children are imitative beings. You pronounce the letters of the alphabet, and your child imitates you: you put these letters into syllables and words, and the child still imitates you: you make these words signs of certain ideas; the child associates the same words with the same ideas, and begins to converse with you. Whatever dialect you speak, it will speak the same, till it begins to associate with others; then its language, as well as manners, and character, will become a compound of yours and theirs.

If one of us were raising our children in Italy, they would learn from us to speak English, but the effect of association with those around them, would produce many tinges of Italian, and they would speak their mother tongue with impurity, So if I am raising my children without ever permitting them to taste ardent spirits, when they begin to associate with those around them who use it, they will dislike it as much as they would tobacco; but the power of association makes them taste it, and taste it; afterwards they will probably love it, and become drunkards. Now as they would never learn to speak Italian but by hearing it, so they would never learn to drink if all around them were temperate: for as children learn to speak from hearing their parents speak, they also learn to drink from seeing their parents drink. Every child learns from its parent, if it have one, either to drink, or be sober, and the one or the other habit, may be increased or diminished by after association. If therefore you wish your son to drink, set the example, and he will most aptly follow you.

These truths seem to me very plain, and yet after all the wise and the good sip at the chalice that has poisoned its thousands of thousands: and that too when every day's experience brings but fresh memorials, that another, and another have tasted and—died! With all the horrid consequences of intemperance, which are daily occurring before us, it would seem that appeals were unnecessary; that the silent eloquence of death and ruin were sufficient to rouse a world.

Yet still, as though the ruin had not spread wide enough; the number of orphans was not large enough, nor their condition miserable enough, some of our citizens are using all their energies to increase the quantity of this liquid fire, when some other sources of industry would certainly yield a similar profit.

There are others using their time and capital, to furnish the intemperate with every possible facility for indulging their appetites. Lest the taverns should not furnish it in sufficient abundance, the groceries and grog-shops are crowded with it. They give it as a reward for menial offices, performed by our black population, who are known to be immoderately fond of it, and to be phrenzied by its use. To them large quantities are sold for money, which must be the proceeds of depredation upon our property. But even if this were not true—that they were lessening the value of our of our slaves by making them drunkards, and afterwards, to supply the appetites they had created, encouraging them to steal the balance of our property—still there seems to me an exhibition of more than ordinary cruelty, in baiting them with drams, to catch the little services we want them to render us. If there is an indifference about it; if their appetites do not crave it, still the unlettered African prefers a dram to nothing. But after creating and nursing these appetites in the slave, then to rob him of the small pittance, he can possibly earn, by selling it to him for money, depriving him of the homely comforts this pittance would procure, and riveting the chains of servitude upon those who might apply these pittances to the redemption of their own liberty, emigrating to Liberia and becoming useful and respectable citizens, is more than cruel.

You who are opposing Temperance Societies, and even you who stand indifferent, occupying neutral ground, are encouraging those who are *nightly* drenching this degraded population with whiskey: they are kept bustling in activity, when you are lost in forgetful slumber: they are associated in crowds, wasting in riot the hours that should be given to repose: whilst here and there the dim gleams of the taper show the face of a white man, joining in the loud roar of laughter, or uniting in the gentle whisper and secret conclave.

RELIGIOUS.

Extracts from the fourteenth Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, May 1830.

Annual Subscriptions for Ten Years.

In our last report it was stated that more than twenty individuals had pledged themselves for the payment of $100 annually for ten years. The number of such subscribers at present is about thirty. None of these subscribers were legally bound, unless 100 subscriptions should be obtained; but we are happy to state, that nearly all who subscribed, have cheerfully paid the full amount for the year 1829, and manifested a willingness to do so in future. We would again most earnestly solicit the attention of the Assembly, and of all wealthy and benevolent patrons of the missionary cause throughout our churches, to this particular method of increasing the resources of the Board. Such is the economy of our present plan of appropriations, and so numerous are the applications for aid by feeble churches, already prepared in a great measure to support our missionaries, that we can now safely pledge ourselves to sustain on missionary ground *one* herald of the cross at least, for every $100 which shall be paid into our treasury by a single individual.

Should one hundred such subscriptions be obtained, the amount of ministerial labour thus secured to the languishing churches which are at present destitute, and earnestly entreating help, would be *one thousand years.* And who can calculate the *good* that might reasonably be expected to result, from one thousand years of ministerial and pastoral labour, bestowed by one hundred faithful labourers, in the course of ten years, on one hundred feeble congregations, or missionary districts embracing a population of from 50 to 100,000 precious and immortal souls? How many Sabbath Schools, Bible Classes, Missionary, Tract, Bible, and Temperance Societies, might be established? How many mourning saints might be comforted and ripened for glory? How many sinners might be reclaimed from the error of their ways, and rescued from eternal ruin?

Let the stewards of Zion's King, to whom the silver and the gold have been committed in trust, and to whom he hath said, "Occupy till I come," bear this important matter upon their hearts to the mercy seat, and there let each inquire of God—"Lord, what wilt thou have *me* to do?"

Besides the above named subscription, others have been opened in this city, and by our agents in different places, for smaller sums. Some have subscribed $5, some $10; some $20; some $25, and some $50 a year for 10 years, or for life. The whole sum which has been secured to the Board in all these various ways by a few individuals, will amount in the course of ten years, to between $30 and $40,000. Were persevering efforts made by pastors, agents, and other friends of the Missionary cause, we are fully persuaded, that the amount of funds raised by such subscriptions might be speedily and vastly increased. It is the earnest desire of the Board that the attempt should be made, and made without delay, in every section of the country to secure such an increase of their pecuniary resources.

Auxiliary Societies.

During the past year, the Board have been greatly encouraged, in their highly responsible, but truly delightful work, by the decided expressions of approbation and confidence, and the pledges of support which they have received from some of the largest and most efficient ecclesiastical bodies in different parts of the country. Several important Synods, and a large number of Presbyteries in the Middle, Western, and Southern States, have adopted resolutions, decidedly approving of the plans and operations of the Board, and earnestly recommending it to the patronage of the churches. These highly valued expressions of *good will*, have also been accompanied in some instances, with assurances of pecuniary assistance to a considerable amount. The members of the Presbytery of Steubenville, (Ohio,) have engaged to pay annually to the Board, from $2 to 10 each. In the Presbytery of West-Lexington, (Ky.) a few of the members have made up a subscription of $100 a year for 10 years; and in the Presbytery of Watertown, (N. Y.) which has become a direct auxiliary to this Board, arrangements have been made for raising more than $400 a year for the support of Missionaries engaged in our service. These are examples truly worthy of imitation, and should a similar course be pursued by the Presbyteries generally, the Treasury of the Board would speedily be replenished.

The number of *Sessional Auxiliaries*, organized on the 50 cent plan, has been greatly increased, since the date of our last report. They were then estimated at nearly 150. The whole number at present is about 350. More than one hundred of those auxiliaries have been organized in

Ohio, Kentucky, and North Carolina, within the last six months. Wherever a suitable opportunity has been afforded to our agents, to explain to the churches the plans of the Board, they have with scarcely an exception, been cordially received; auxiliaries have been organized, and sessions have entered with cheerfulness upon the discharge of their appropriate duties as managers and collectors.

Respecting the simplicity, and efficiency of our plan of auxiliaries, and its peculiar adaptation to the constitution and organization of the Presbyterian church, the Board hold the same sentiments at present, as were expressed in their last report. The expectations we then entertained of a large increase of our funds from this source, have been to an encouraging extent realized; and the experience of the past inspires us with the most cheering hopes for the future.

The firm conviction of your Board ever has been, and still is, that it is the imperious duty of every *separate branch* of the church of Christ, in its *distinctive character*, and agreeably to its own *peculiar organization*, to engage with energy and zeal in the hallowed work of evangelizing the world; and we think we can clearly perceive in the very Constitution and Form of Government of our own branch of the Church, the elementary principles of one of the most simple and efficient systems of doing good, which has ever been brought, during the present age, to bear upon the spiritual welfare, and eternal destinies of lost men.

It will readily be admitted by all, except the Antinomian and the Fatalist, that the ignorant and erring are to be enlightened, and converted, not by miracles, but by means—by human instrumentality accompanied with the blessing of God. Heralds of the Cross, duly qualified and divinely authorized, must be *sent* to preach the Gospel. And *by whom* shall such heralds be *sent*, except by the Christian church, to whom have been committed the lively oracles of God? And *how* shall they be sent and sustained among the poor, and the destitute, unless they be furnished with the means of support?

Pecuniary resources, then, are indispensably necessary to the successful prosecution of the Missionary enterprise, and such resources are already possessed in rich abundance by the church. It is the primary object of our *Sessional Auxiliaries*, to draw forth these resources, and bring them into combined and vigorous action; and that too, on a plan no less adapted to the circumstances of the *poor*, than it is to those of the *affluent*. There are very few, if any, appertaining to the flock of Christ, however indigent, who might not, by the practice of a rigid economy, save for the Missionary Treasury, the inconsiderable sum of 50 *cents a year*, and this is all that is required to constitute any one a member of an auxiliary.

The efficiency of this plan, for securing to the Board, the necessary *pecuniary resources*, is by no means its most interesting feature. *Money* of itself can effect nothing. All human instrumentalities, which can possibly be employed in attempts to effect the salvation of the perishing, will be exerted in vain, unless they are accompanied and followed, by the special blessing, and efficient agency of the Omnipotent God. But the divine interposition cannot be reasonably expected, unless it be perseveringly sought, by the fervent, effectual *prayers* of the righteous.

Under a deep conviction of these truths, your Board have adopted a plan, designed and calculated, to enlist and unite the sympathies, the counsels, the efforts, and the importunate supplications, first of all the *officers*, and then of all the *private members* of the church. And what might we not expect of glory to the Redeemer, of consolation and prosperity to Zion, and of spiritual and eternal blessings to a ruined world, if every missionary of the cross, who shall hereafter be sent into the gospel harvest, should be followed by the sanctified affections and believing prayers of *two hundred thousand Christians?*

The very thought of such a holy union of the saints around the mercy-seat, would awaken in the bosom of the most feeble and faithless messenger of mercy, an ardour of feeling, a strength of faith, and an energy of purpose, which no difficulties, nor discouragements, nor dangers, nor persecutions, would ever be able to suppress or destroy. The wilderness and the desert, would resound with his grateful songs, and in every valley, and on every mountain top where the banner of the cross had been planted, hosannas to the Son of David would be uttered by the *redeemed*—the travail of a Saviour's soul—the fruits of Christian liberality, and united prayer.

Results of Missionary Operations during the last Year.

Of the 198 Missionaries employed, 144 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labours, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and Missionary districts supplied, amounts to more than 300. The whole number of appointments, and reappointments for the year is 246. Of these 159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the commissions granted and accepted, is 182 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labour is $23,782 34, and the average expense of each year's labour is about $130.

Churches organized, and Houses of Worship built.

From the reports which have been received, the whole number of new churches may be safely estimated at fifteen, and the whole number of members at 200.

More than 20 houses of worship have been erected in the course of the year, in places supplied by our Missionaries, and chiefly through their instrumentality—and a considerable number more have been completed or repaired. The amount of money raised and expended by the people for these purposes on missionary ground during the year, probably exceeds $10,000.

Sabbath Schools and Bible Classes.

The attention of all our Missionaries has been particularly directed to the organization, encouragement, and support of these interesting nurseries of knowledge, morality, and religion. Scarcely a report has been received, which does not contain some cheering intelligence of the increase and usefulness of these sacred institutions, which are designed to benefit and bless the rising generation, and ultimately to change the whole moral aspect of society. There are one or more Sabbath Schools and Bible Classes in most of the congregations supplied by our Missionaries, and in some instances, whole counties have been explored by our Missionaries, and Sabbath Schools have been organized in all the important towns and settlements—and thus they have virtually done the work usually assigned to Sabbath School agents.

Revivals of Religion and additions to the Churches.

To the devoted minister of Christ, whose heart is duly impressed with the worth of immortal souls, and with a sense of his own responsibility—nothing can be more desirable and encouraging, than seasons of refreshing from the presence of the Lord, and the outpourings of the Holy Spirit upon those who have been committed to his charge. At such times especially a spiritual harvest is enjoyed, seals are set to his ministry, and jewels are prepared to adorn his crown in heaven. But while these precious seasons should be sought from God with holy importunity, and be received when granted with profound humility and devout thanksgiving—ministers of the Gospel who are not permitted at once, or with great frequency to witness them, should not hastily conclude that their labours in the Lord have therefore been in vain. The seed of the gospel is "*incorruptible*," and if it be sown diligently, prayerfully and in faith, it shall not perish. But at the very time, and under the very circumstances, which may be deemed *best*, by the Great Husbandman, it shall spring forth and bear fruit, "some thirty, some sixty, and some an hundred fold." In the dispensations of his grace, Jehovah acts as a Sovereign. It is his right thus to act, and it is the duty of his creatures to submit without murmuring or repining. In the awakening, conviction and conversion of sinners, there is a great "diversity of operations, but the same Spirit."

In some churches, the wandering sheep are gathered into the fold of Christ gradually, slowly, and one by one. While in others there are powerful excitements, and great numbers are brought in together. Very few, if any of these powerful excitements, have been experienced during the past year in congregations under the care of our Missionaries. In 8 or 10 instances, however, pleasing, and we trust genuine revivals have been experienced, which have resulted in the hopeful conversion of from 15 to 50 persons in each of the congregations which have thus been favoured. In nearly all our missionary fields, however, there has been a gradual and encouraging increase of the number of communicants.

The reports of 23 of our Missionaries, who have been particular on this point, exhibit an increase of members to the amount of nearly 600, chiefly from the world. The whole number of hopeful conversions, and additions to the churches, may be estimated at 1000. If even one-half of this number have truly been born of the Spirit, and rescued from impending and eternal ruin, and made meet for an inheritance with the saints in light—we have abundant occasion for gratitude and thanksgiving to God. *This single result* of Christian liberality, and Missionary effort, has already interested and delighted angels, and surely it is enough to compensate rebellious men for all the sacrifices and self-denials they have made in attempting to discharge an imperious duty to the destitute and perishing. Yes, it is enough. It is the Lord's doings, and marvellous in our eyes. Your Missionaries have been the instruments, and the instruments only—the *efficient agency* has been exerted by the wonder-working God—and to His most holy name be all the glory.

From the Southern Religious Telegraph.

LONDON ANNIVESARIES.

The anniversaries of several of the benevolent institutions, planted by British christians, were celebrated in London during the first week in May.—The London World contains an account of their proceedings and reports, which afford gratifying and cheering evidence, that these institutions are spreading their branches far and wide—and that their fruits are for "the healing of the nations." Enough has already been witnessed in their operations to sustain the hope that God will enlighten and bless the whole world with their christian influences.—We subjoin a brief account of them, abridged from the World.

WESLEYAN MISSIONARY SOCIETY.

The anniversary of this Society was held in London, May 3d, 1830; Earl Mountcashel in the chair. After singing, and prayer by the Rev. Dr. Townley, the Earl introduced the business of the meeting with a short address. The report was read by the Rev. Mr. James.

STATIONS OCCUPIED BY THE SOCIETIES MISSIONARIES.

The report states that the Society occupies 140 stations in different parts of the world, and employs 210 missionaries, besides catechists, local preachers, superintendents, and teachers of schools. Of these, 57 are stationed in the West India islands and colonies; 51 in British North America; 30 in India; 16 in Southern and Western Africa; and 11 in the South Sea Islands. "Others are occupied in missionary labours, in France, Gibraltar, Malta, Egypt, and the Ionian Islands; besides 24 who preach occasionally in the fairs and markets to the Roman Catholics of Ireland, frequently in the Irish language. In addition to the adult population brought under the ministry of the missionaries, upwards of 20,000 children, of both sexes, are under constant instruction in the great truths of Christianity. The number of persons in religious society, admitted after careful instruction, is 39,660, who for the most part, have been brought out of pagan darkness, in the West India Islands, Africa, Ceylon, and Continental India. The contributions to the funds were, during the last year, £49,563 15*s.* to which may be added £6,500, the proceeds of a legacy by the late Miss Houston.

The Rev. H. F. Burder, moved that the report be accepted, and expressed his hope that the meeting would acknowledge with gratitude to God the extensive success with which the Wesleyan missionaries had been favored in their varied spheres of exertion. Mr. B. said he had never been at all surprised when he read that the men of the world, who are ignorant of Christianity and the energies connected with it, had represented missionary schemes as chimerical and Utopian. They could not understand the principles on which the friends of missions proceeded, or the elements which entered into their calculations of success. He had, however, sometimes been surprised to meet with writers who represented the actual amount of success attained by Missionary Societies as discouraging, and as bearing no proportion to the energies embarked, the money expended, the number of instruments employed, and the apparent power of the machinery brought into play.—He had been watching narrowly the proceedings of the various missionary societies, and of that in particular; but he viewed the matter in a very different light from those writers, and considered it as presenting a very different aspect. He had been more disposed to enter into the views expressed by an American writer, who said that after an attentive inquiry into the plans and achievements of the various missionary societies, he had been brought to the conclusion, that the number of instances of success of the highest order—that is, of the conversion of the soul—under the labors of missionaries, had not been fewer, in proportion, than the number of instances of success under the labors of ministers in Christian countries. Now, supposing that were true, or supposing that there were any approximation to such an effect, what could be conceived of so animating, and cheering to the heart! Let them only compare the disadvantages under which a missionary labored with the disadvantages under which a minister at home labored. To say nothing of the prejudices, of the deep-rooted prejudices, and antipathies, and inveterate habits of paganism, which presented, apparently, the most formidable resistance to the success of the Gospel; to say nothing of the malice, and cunning, and power of our great enemy, when any new portion of his territory was assailed; to say nothing of the opposition of Satanic powers in league with the champions of heathenism; to say nothing of all these, there was one single point in which they might view the comparison between these two spheres of labor, as they ought to view it: he referred to the auxiliaries which the Christian minister at home found in the exertions of Christian parents. When they were contemplating the contrast between the situation of the missionary's congregation, and that of a minister at home, they should bear in mind that many of those whom the latter addressed, had been indebted to Christian parents for early elementary instruction in the things of Christ, and salvation and eternity. If, then, the proposition which he had first adopted were correct, how exceedingly filled with gratitude should they be to the God of salvation, who amidst all the difficulties incident to missions, had granted them success so much beyond what they could have calculated upon! With what impressions must they have heard the statements in the report, relative to the number of persons in their foreign societies!—Nearly 40,000! and of these more than 20,000 slaves, and 6,000 free persons of color! Then their schools! how cheering was the prospect which they opened before them, with more than 20,000 children under instruction! Could any friend of human nature, any who possessed the spirit of humanity or Christian benignity, but feel the most lively gratitude to God!

Mr. B. knew that he had the happiness to address those who had the same pleasure in hearing of the success of other societies proceeding on the same principles. (Hear, hear.) He had recently received the address of the London Association in aid of the United Brethren's Mission, from which he learnt that the number of their converts from among the heathen exceeded the number of those in communion with them in Christian countries; they had 191 missionaries, instructing nearly 40,000 converts.—(Applause.) There was another ground of joy and gratitude to God. (Hear.) He need not now advert to the proceedings of other Missionary Societies, or to the success with which God had crowned their labors, especially in the South Sea Islands, because it was really the most delightful element in their joys or benevolent gratifications, on those occasions, to feel that the distinctions which characterised any one society, were almost forgotten in the feeling that they had one grand fraternal object.—The grand object with those connected with the Methodist Missionary Society was not to make Methodists, but to make Christians; and so he might say of the London, and the Church, and the Baptist, and all the other societies—there they could feel that they were united. (Cheers.)

The meeting was also addressed by Sir George Rose, the Rev. Dr. Steinkopff, the Rev. R. Watson, by the Chairman, the Rev. Dr. Milnor of New York, who was requested to attend the meeting in the name of the Missionary Society of the Methodist church in this country, and by G. Bennet, Esq. the Rev. Robert Newton and the Rev. Mr. Hammett, (formerly stationed in this city.) In a future number, extracts from the eloquent speeches made by some of these gentlemen will be laid before our readers.

RELIGIOUS TRACT SOCIETY.

The anniversary of the "Western Division of the Religious Tract Society," was held at Willis' Rooms, King Street, St. James, on the 6th May, the Marquis of Cholmondley being in the chair. The meeting was addressed by several Reverend gentlemen.

Dr. Milnor, of New York, in moving one of the resolutions, gave an account of the exertions which are made on this side of the Atlantic, particularly in Boston and New York, where tracts written by his countrymen, as well as those of the London Society, were circulated very extensively in the United States.—The Society, he said, was liberally supported, 60,000 dollars having been subscribed last year—a species of circulating medium with which the meeting might not be conversant; but he (Dr. Milnor) could not turn American dollars into English Sovereigns (—laughter.)—He could not quit the platform without paying his respects to the memory of the late Legh Richmond, Rector of Turvey, in Bedfordshire, whose *Dairyman's Daughter* had been the means of incalculable good in the United States, and whose name would ever be held dear.

THE CHURCH MISSIONARY SOCIETY

Celebrated its anniversary on the 4th of May, at Freemason's Tavern. The meeting was very numerously attended. Lord Gambier took the chair, supported by several Bishops and public characters.

By the report the interests and condition of the Society appear to be prospering. It has now been established thirty years. The average annual receipts for the first ten years was £1500; the average annual receipts for the second ten years, was £15,000; and the average annual receipts for the last ten years, was £41,000. The receipts in the course of the last year had been £47,328 17*s.*, and the expenditures £48.125 5*s.* 8*d.*; a sum for which the committee thought they ought to express great thankfulness, when the prevalent distress of the country was taken into consideration. With respect to the missions abroad that established in West Africa was in a flourishing condition. The committee recommended that an exertion should be made towards translating the Bible into the language of the natives of those districts. In Malta the press had been at work for the purpose of producing tracts, and other valuable Christian information, which had been circulated in large numbers; the committee express their thanks to the Rev. Mr. Joy for his great services, by whose labors the four Gospels and the Acts of the Apostles had been printed in the Maltese dialect. In Smyrna and Greece the Rev. M. Hartley had exerted himself most successfully. Eight Jews had been baptized at Constantinople, for which they had been banished to Cesarea, and there were at that place no less than thirteen baptized Jews who had been banished thither from Constantinople. In the island of Cyra, Dr. Corck had been promoting most zealously the purpose of the Society, and in his labors had received much assistance from the Greek females. The missions in Egypt were as yet in their infancy; but still something had been done. At Cairo two schools had been established, and a considerable number of scholars, boys and girls had entered their walls. A mission in Abyssinia is about to be commenced; operations in India are greatly extended. In Cochin the strong hold of popery had been broken. In Australasia, New Holland and New Zealand the Society is prosecuting its labors. The West India missions were prosperous—in some instances masters *had consented to give their slaves the whole of the Saturday, by which they were enabled to devote the Sunday to religion, instead of having to go to market and do other little things which were formerly reserved for the Sabbath.* In looking back on the past, the committee had much reason to be gratified, and to thank God, and to take courage.

The Bishop of Litchfield and Coventry, the Rev. Mr. Hodson, the Bishop of Winchester, Dr. Milnor of New York, the Bishop of Chester, the Rev. E. Bickersteth, Mr. H. F. Buxton, M. P. the Rev. J. Hartley, Mr. Poynder, Sir G. Grey, Rev. W. Smyly, and the Hon. and Rev. G. T. Noel, addressed the meeting.

The BISHOP of Chester, after alluding to the distresses of the country, and the importance of retrenching unnecessary expenses, said he hoped there would be no diminution of the sums contributed in religious charity. The religious and charitable institutions of England were her best supports. He certainly hoped that retrenchment would not begin here; and, indeed, when he looked at the expenditure of the land, considered the very small share religious charities bore to the general expenditure, he felt that Christians were not half awake to the paramount claims which the cause of God made upon them. When he looked round upon the country, he saw that the same luxury which was sufficient a few years ago was no longer sufficient. The same houses were not sufficient; the same furniture was not sufficient; and the same tables were not sufficient. He had examined a statistical document, from which he learnt, that in 1816, only one-half of the quantity of wine was consumed in this country that was drank now. Christians yielded too much to ostentation, magnificence and extravagance; they were lavishing too much upon themselves, and as a necessary consequence, devoting too little to that cause which, if they were consistent, they must consider as the most invaluable. (Much cheering.)

Mr. H. F BUXTON, M. P. alluded to the persecution of the Methodist missionaries in Jamaica. He was sorry to be under the necessity of telling that meeting, that in these days of liberality, when the legislature had emancipated the Catholics, and when it was emancipating the Jews, Christian and Protestant ministers were forced into dungeons and to death in British colonies for the performance of their duty. The Methodist missionaries had suffered a great deal in Jamaica. They went there to teach the negroes. By the law of the island, and the custom of the country, the negro was the servant of his master from the dawn of the day to the setting of the sun, and no encroachments could be made upon that time. Well, then, if the negro was to be taught, it must be between sunset and sunrise. Then came an edict from the colonial assembly prohibiting the missionaries from teaching the negroes between sunset and sunrise. The missionaries resisted that ediet, and one of them, Mr. Grindall, was committed to prison, to the horrors of a West Indian dungeon, and there he died. A second missionary was confined there, and suffered materially; and a third, who was confined, had returned to this country with impaired health and constitution. He had heard, however, from indubitable authority, that both the Societies and the missionaries were determined to act as under those perilous circumstances they ought to act; they had determined to brave the storm, (cheers,) and still to go on, and if it were necessary to be martyrs in the cause. (cheers,) He knew that the result would be, that some of them would lose their lives, and the consequence of that would be the rousing of the people of England, who would not permit those persecutions to be continued. (Loud cheers.)

He was sure they must have united in the satisfaction expressed in the report at the abolition of suttees in India. Had it not been for Missionary Societies, that subject would in all probability have been altogether unknown. It was the sermons of his excellent friend, Mr. Pratt, who spoke upon and reiterated the subject in the ears of his audience, almost every Sabbath, together with the pages of the Monthly Reporter, that led him, (Mr. B.) to discover what appeared to him a strange fact, namely, that the British government tolerated human sacrifices in India; and, that, in point of fact, several hundred females were consigned to death under the eye and under the auspices of the British police. That was a circumstance which appeared to him most monstrous and revolting. He recollected that the consummation of the cruelties of the heathen, was, on more than one occasion, summed up in this, that they passed their children through the fire in sacrifice to their false gods; he recollected that the Romans, (heathens as they were,) wherever the valor of their arms carried them, there they suppressed human sacrifices, and yet Christian Britain permitted such atrocities to exist. He was never more startled in his life than at an observation made that day, namely, that the British people were the most cowardly upon the face of the earth, but when he came to reflect he found it was too true. The British people were as brave as a lion in some things, and as cowardly as a lamb in others. (Applause.) England was brave enough in India when a revenue was to be collected. (Laughter.) On one occasion there was an assessment of £30 due from the god, Juggernaut. The British agent demanded the money, and demanded it in vain, and at length took possession of the god. (Laughter.) The priests were infuriated at such an act of impiety, and threatened him that the earth should open its mouth, and swallow up such a monster of wickedness. He braved the earthquake, and then the priests ascended the ramparts of the temple, and threatened to throw themselves down, to which the agent replied, that he could not find in his instructions any orders to prevent them from so doing, but he had instructions to collect the revenue, (laughter,) and ultimately the revenue was paid. No one could say that the British nation wanted courage in that particular. * * * * * * *

FRIENDS OF THE JEWISH NATION.

The annual meeting of this Society was held at Freemasons' Hall, in London, on the 23d of April, and was numerously attended. The object of this institution is to encourage and promote inquiry among the Jews, without requiring any pledge of their conversion, or of their remaining in connexion with their christian teachers. It was formed about a year since, for the benefit of those who wish to inquire into the truths of christianity, and who have few or no facilities to aid their inquiries, and no temporary asylum and means of support, when forsaken by their friends, as they generally are whenever they inquire in sincerity on this subject. The Society has purchased three contiguous houses, in which they have fourteen Jews, under the care of Mr and Mrs. Simon. Mr. Simon is a well educated Jew, who has been a professor of the christian religion 18 years. Mrs. Simon was carefully educated in christian principles. The Jews under their care are laborers at different mechanical arts.—Twelve of them were baptized by the Bishop of London on Easter Wednesday, the 14th of April, which by an unexpected coincidence, was the last day of the Jewish passover, when the Jews through the world were commemorating their baptism in the Red Sea, by singing the song of Moses in Exodus xv. The report states that there is evidently a spirit of inquiry now rising among the Jews, which the numerous applications for admission into this institution testify in the clearest manner.—Receipts of the year amounted to £1 258 13*s.*; expenditures, to £769 7*s.* 8*d.* leaving a balance of £489 6*s.* 4*d.* in the treasury.

The meeting was addressed by the Rev. C. Hawtry, Mr. T. W. Chevalier, Sir T. Baring, M. P. the Rev. Mr. Scott, the Rev. Mr. Rees, the Rev. E. Irving, Mr. Bernays a converted Jew from Paris, the Rev. H. M. Neill, and Mr. P. Borthwicke.—Besides this, there are two Societies in London formed for the purpose of promoting the welfare of the Jews; viz. the London Jews' Society, whose exertions are confined to their *spiritual* wants—and the Philo Judean Society, designed to minister to their *temporal* wants. Neither of these could take cognizance of the numerous and interesting class, which may find protection and receive instruction in the institution reared for them by the "Friends of the Jewish Nation.

The Prayer Book and Homily Society held its annual meeting at Freemasons' Hall on the 6th, Lord Bexley in the Chair. The Rev. E. Sydney, Captain George Gambier, R. N. the Dean of Salisbury, the Bishop of Winchester, and others, addressed the meeting.

The Rev. Dr. Milnor was present, and made a speech, which is spoken of in high terms.

VERSAILLES TEMPERANCE SOCIETY

Versailles, Ky. July 8th, 1830.

To the Editor of the Luminary.

We have a Temperance Society in this place, of the existence of which I do not know that any public notice has, as yet, been given. Its formation (which was in the month of July, 1829,) was the result of the efforts of a few individuals, whose attention had been for some time directed to that object, but principally, of the Rev. E. N. Sawtell, who was at that time a resident among us, as Pastor of the Presbyterian Church in this place.

The Constitution adopted, is on the plan of entire abstinence from "the use of all distilled spirits, wines, cordials, and *all* intoxicating liquors, except as medicine in cases of bodily infirmity." At the time of its formation, 16 persons become members of the Society. Great opposition was at first, and yet continues to be, manifested to the work. But in defiance of the great exertions, as well of the intemperate, as of those who *call* themselves temperate, to crush it, or check its progress, it has not yielded to opposition, but has marched onward with a firm and steady pace, and has received regularly an accession of numbers and strength, highly gratifying and encouraging to its friends. And, gloomy and discouraging as was the prospect to them at the commencement of the work here, yet they believe they can see, ahead, the dawning of a brighter day. They trust the blessing of the Lord has been with them, and prospered their feeble efforts. And they hope to continue to witness the success, and the speedy success too, and the triumph, of this good work in our Lord, and to see it one of the mighty and efficient means employed in the pulling down the strong holds of the 'Evil One,' and in preparing the way for, and building up and advancing the interests of, the Redeemer's Kingdom in the world.

At a recent meeting of the Society, on the 3d inst. an animated and very appropriate address was delivered before them, by E. G. M'Ginnis, Esq. when six individuals came forward and united themselves with the Society; making the whole number of members at this time 76. Of that number, about one third are females, who, with a spirit ever ready to prompt them to every laudable and good work, have stepped forward and given us an example here well worthy the imitation of all; and which, if it fail to exert a salutary influence over the other sex, will tell more loudly and strongly than language can express it, our shame and our reproach.

The Officers of the "Versailles Temperance Society," are,

JOHN R. M'FARLAND, *President.*
Dr. LOUIS MARSHALL, *Vice-President.*
PETER J. RAILEY, *Rec. & Cor. Secretary.*
Dr. JOHN T. PARKER, *Treasurer.*
By order of the Society,
PETER J. RAILEY, *Cor. Sec.*

WESTERN LUMINARY.

LEXINGTON, KY.
WEDNESDAY, JULY 14, 1830.

GREAT EXCITEMENT AT HALLE, GERMANY.

In the Theological department of the University at Halle, in Germany, there are 12 professors, 2 private teachers, and 881 students. Two of the professors, Drs. Gesenius and Wegscheider, are avowed rationalists, or what we should call infidels, and a large majority of the students are their adherents. Professor Tholuck is chief of the evangelical professors. To him was erroneously attributed an article in the Berlin Evangelical Journal of January last, exposing the true character of the *rationalists*. Dr. Gesenius, in consequence of it, made some severe remarks on the evangelical professors, and a great commotion was produced among the students partial to him and Wegscheider. On the 3rd of February, the aspect of the students became so threatening, that the officers of the police were in motion to protect the houses of the evangelical party from being broken by these future ministers of the Gospel!

GOOD EXAMPLE.

Dr. Marshman, writing from Serampore to a gentleman near Philadelphia, says that he and Dr. Carey have devoted to the cause of missions, and to the missionary College in India, their *gratuitous* labours for near thirty years, never applying a farthing of money raised in Europe or America for missions to the support of themselves or their families: and in addition to this, have devoted to the cause of God, instead of reserving it for their families, sixty thousand pounds sterling, ($266,640) from the labour of their own hands.

The Rev. Mr. Bird, one of our Missionaries to Palestine, but for sometime resident at Malta, has made a tour of observation on the coast of Barbary in the North of Africa. Some extracts from his journal are contained in the last number of the Missionary Herald, from which it appears that he landed at Tunis, April 12th of last year. He took with him 1000 copies of the Bible, and 4000 Tracts.—With one exception this is the only visit of the kind ever made to the Barbary states.

CENTRE COLLEGE.

The Danville paper of the 19th ult. contains some statement by Mr. John Green respecting the late proceedings of the Trustees of Centre College; also some remarks on the town meeting held there, which we noticed in a former number of the Luminary. Mr. Green was a member of the Board, at the time these transactions took place, and deems it proper to make some explanations to do away the erroneous impressions likely to be made on the public mind, by the resolutions of the students of the college, and the citizens of the town.

Mr. Green states that under the presidency of the Rev. Dr. Chamberlain, there was established and kept up in the College a Bible class, and that the religious observance of the Sabbath was maintained in the institution. It was the wish of the Board that the same course should be continued by the present faculty, but had been neglected. The Board finally passed a resolution making it the duty of the president to establish a Bible Class in College to recite on the Sabbath day. He considers it derogatory to the character of christian trustees and professors that in an institution under their care and instruction, there should be no appropriate exercises on the Sabbath.

As to the salaries of the college officers, he says there will be at the end of the present session, a *deficit* in the income to pay them of $520. The only alternative for the Board was either to encroach on the capital stock of the institution, or reduce the salaries of the officers. The latter was adopted.

From Mr. Green's remarks on the town meeting, we give the following extract.

"The Presbyterian church and other churches in Kentucky have made great exertions to acquire the means of education within themselves, subject to their own controul and discipline, in every particular compatible with our free constitution. The Methodists, Baptists, Catholics and Cumberland Presbyterians have all obtained charters to manage their own funds in their own way and by officers of their own appointment. Those charters have been considered by the sects respectively as confering substantial benefits, not as idle day dreams—what then would be the surprise of the Right Rev. Bishop of Bardstown, if a few protestants were to assemble there, and by resolutions, attempt to dictate to him what priests he should employ as instructors in the College of St. Josephs, or what pay he should allow for their services? —Or, what would our worthy Methodist friends in Danville think of an attempt to overawe the Trustees of Augusta College, by a town meeting of the village in which that institution is located?

"Presbyterians are not less jealous of their rights than other people, nor are they less acute to perceive the tendency of measures calculated to jeopardise those rights, however studied the phrases by which they are attempted to be thrown off their guard. They will hear with regret that designs have been entertained by any portion of the citizens of the place where their College is located, by *union and concert*, to influence the deliberations of their board of Trustees. But it will be matter of consolation for them to learn that but a small minority of the citizens of Danville took an active part in this matter; the Trustees remained firm; the offensive orders of the board remain unrepealed."

HELP TO A GOOD CAUSE.

Week before last, we announced that a large quantity of Bibles had been sent from New-York by way of New Orleans, to the Kentucky Bible Society. They were shipped from New-Orleans for Louisville, on the 22d ult. No charge was made by the commission merchants at the former place. The regular charge would have been $12 25.—For this unsolicited and liberal act of kindness, the thanks of the Society, and the friends of the Bible cause are due to Messrs. Whitall, Jaudon & Co.

The following note accompanied the bill of Lading.

New-Orleans, 22d June, 1830.

Messrs Stephens, Winslow, & Stephens, Lexington Ky.

Gentlemen—Annexed you have a Bill of Lading for goods, per Steam Boat Trenton, received from New-York, per Ship Kentucky, and forwarded to you by instructions of Mr. John Nitchie. The goods being for a public institution, we have charged nothing further than actual expenses.

We are very respectfully, your obedient servants, WHITALL, JAUDON & CO.

Notice is given in the Cincinnati Christian Journal, that a *four days' meeting* is to be held in Williamsburgh, Clermont County, Ohio, at which twelve or fifteen ministers of the Gospel are expected to be present, and seats are to be provided in a grove for several thousand people.

At an adjourned meeting of West-Lexington Presbytery, in Frankfort, on Wednesday last—The Rev. John T. Edgar, was installed Pastor of the Frankfort Church—Rev. John P. Trotter was ordained as an Evangelist—William L. Breckenridge and John D. Young were licensed to preach the Gospel—and John F. Coons, was taken under the care of Presbytery, as a candidate.

Dr. Louis Marshall delivered an address before the "Fayette County Temperance Society," in the 2nd Presbyterian Church in this place, on Thursday night last. As one proof of the evils of intemperance, he stated that during his residence in Woodford county, there had occurred eleven cases of murder, *every one* of which originated in intemperate drinking.

A premium of $50 has been awarded to the Rev. Baxter Dickinson, of Newark, N. J. for the best Tract on the subject of distilling and vending ardent spirits. His Tract is entitled, "*Alarm to Distillers and all who encourage them.*" This was selected from *twenty* manuscript tracts offered.

Through the politeness of some unknown friend, we have received two numbers of "Canfield's American Argus, Commercial and Exchange Telegraph," New-York, containing a long essay on the Bursting of Steam Boilers, by Mr. Arago. We will endeavour to gather some useful thoughts from the Essay and present to our readers at another time.

Mr. Devany, a coloured man, High Sheriff of the Colony of Liberia, was last May examined before a Committtee of Congress, to whom the memorial of the Colonization Society had been referred. His statements respecting the condition and prospects of the Colony are highly encouraging. Mr. Devany was born in South Carolina, a slave the property of Langdon Cheves, Esq. formerly Speaker of the House of Representatives. In the course of six or seven years, he has acquired in Liberia, property to the amount of $20,000.—In one year his sales have amounted to $25,000. A Colonist, by the name of Waring, will have sold goods this year to the amount of $70,000.

A young Cherokee, says the Cherokee Phoenix, has for some time been teaching a school in one of the states, adjoining the Indian nation and in part represented in Congress by a gentleman, who during the late session, traduced the character and improvement of that people. It does seem, therefore, a novel thing that a Cherokee should be instructing the children of some of his constitutents.

The Cherokees express a determination to go on in the customary exercise of their rights and privileges, the laws of Georgia to the contrary notwithstanding—not to resist by force, but suffer in patience. Such a course would doubtless be the most successful appeal to public sympathy and a sense of national justice and national honor.

The Rev. Dr. Finley, of New-Jersey, is considered to have been the most active man in bringing into existence the Colonization Society. His son Robert S. Finley, Esq. of Cincinnati, has now devoted himself to the interest of that Society, and is appointed one of its agents.

In the last number of the African Repository, is a letter from the Rev. George Erskine, to Mr. Gurley, the Secretary of the Colonization Society, urging the importance of having public *free schools* established in the Colony, for the benefit of children, whose parents are unable to pay for their schooling.

4TH OF JULY.

A collection was taken up for the Colonization Society, in the Church of Christ, on Mill-street, in this town, by Dr. Fishback, amounting to $15 00.

The Anniversary of our national independence, was celebrated in Cincinnati, on Monday the 5th inst. and collections were taken up in all the churches for the Colonization Society.

INDIAN CANDIDATE FOR CONGRESS.—The State of Mississippi, last fall passed a law extending its jurisdiction over all the Indian tribes within its boundaries, conferring on them at the same time all the rights of citizenship. In an address to the Voters of the State, Mushalatubba, an Indian Chief of the Choctaw Nation, announces himself as a candidate to represent them in Congress. It is thought he will be elected.

Removal of the Indians not a party question.—At the late Presidential election, Pennsylvania gave a unanimous vote for General Jackson, yet her members voted against the Indian Bill, more than two to one, (15 to 7.)

CENTRE COLLEGE.

DANVILLE, JULY 2nd, 1830.

The undersigned Committee of the Trustees, have attended and witnessed the Examination of the Senior Class on the various branches of study embraced in the College course, and would *Report*,

That the examination was long and rigid, and every member of the Class acquitted himself with great credit, and to the entire satisfaction of the Committee.

They have also, in conjunction with the *Rev. Andrew A. Shannon*, visiter, appointed by Synod, attended the examination of the Undergraduates, and the public exercises at commencement; and it is with great pleasure and satisfaction, that they unite in declaring, that those examinations and exercises gave evidence of diligence and faithfulness in the Faculty, and industry and attention in the Students to the acquisition of useful and solid learning.—All which is respectfully submitted by

J. D. PAXTON, D. G. COWAN, *Committee of Trustees.*
A. A. SHANNON, *Visiter.*

Suttees abolished.—The order for the abolition of Suttees throughout British India, declaring the practice of burning or burying alive the widows of Hindoos, illegal and punishable by the criminal courts, was finally and formally passed on the 4th of December. —"As to the apprehensions of any consequent excitement," remarks the Bengal Chronicle, "they are worse than idle." A writer in one of the native papers, however, sees in this enactment cause for the greatest alarm. "At this awful intelligence," says he, referring to the rumoured intentions of Government, "we have trembled from head to foot, and are distressed, terrified and astonished; for even under the Moosoolmans, our law Shasters were left untouched. It is reported that they sorely vexed the Hindoos, but knowing the Hindoo laws respecting the holy rite of burning up widows, and other acts, they never ventured to touch them. Even under those unappeased and wicked sovereigns, that sacred rite was preserved. If, then, it be abolished under a just government, what greater cause of affliction can arise? On hearing this intelligence, we have been seized with such alarm, that we believe the Hindoo religion is now on its last legs!"

FOREIGN NEWS.

By an arrival at New-York English papers have been received to the 20th of May.

The King of England, according to the latest bulletins, was temporarily relieved, but no hopes were entertained of his final recovery.

Dissolution of the French Chamber of Deputies.—By an ordinance of the King of France, dated May 16, the Chamber of Deputies was declared to be dissolved. This event has been anticipated ever since the sudden prorogation of that body by his Majesty on the 19th of March, and even before. It was a measure so unusual, and so severe, that it will necessarily excite a strong sensation throughout the kingdom. By the decree of prorogation, the session of the Chambers was suspended till September 1st. By the present ordinance they are convoked for the 3d of August. The elections are to take place in the months of June and July. It appears to be the constant expectation of the liberal party, that the new Chamber will contain a greater number of deputies in their interest, than that which has been dissolved. Should the result correspond with the expectations of the liberal party, a change of ministry will probably ensue.

SUMMARY.

On the 4th of May last, Joaquin Mosquera, was elected by the Constitutional Congress, President of the Republic of Colombia.

EFFECT OF LIGHTNING.—One of the laborers on Fort Adams, at Newport, R. I. was sitting near the fireplace in a small building, on Monday morning of last week, during a thunder storm. The lightning struck the chimney, which it entirely demolished, passed down into the room, and completely tore in shreds the shoes on the feet of the man, without doing him the slightest injury. The man had on woollen stockings. He complained, after the shock, of a numbness in his ear.—*Providence paper.*

John Fuller, second teller in the United States Branch Bank, at Boston, has absented himself with about $40,000, in bills of the Globe, Columbian, Manufacturers and Mechanics, Tremont, and other banks of the city of Boston. A reward of $2,500 is offered for his arrest, and the recovery of the property.

It has been ascertained that there are 500,000 persons in Ireland who cannot speak the English language; and 1,500,000 who speak it very imperfectly.

The Bible Society of Kenyon College, Ohio, has resolved to supply every destitute family in Knox county with a copy of the Holy Scriptures. The Gambier Observer says that in a thousand and twenty families visited, *two hundred and eighty-one* were found destitute of the Holy Bible.

A gentleman under the signature of "LEGH RICHMOND," who last autumn gave the American Tract Society $50, in part for perpetuating "The Young Cottager," has recently enclosed $50 more, saying that, should God prosper him in his business, he will remit the remaining $80 in the course of the year.

Inhumanity.—In the neighborhood of Cedar Spring, Abbeville District, S. C. a negro male slave was executed, according to a sentence of a Magistrate's court, by chaining him over combustible materials, and burning him to death. His offence was "grievously wounding and lacerating a white person with intent to kill."

White Intruders.—The Augusta Courier of June 10th, announces that the U. S. Troops have removed the white intruders from the Cherokee gold regions, and burned their *shantees*, to the great joy of the Indians.

On Saturday, the 26th of June, a little girl in Fourth-street, Philadelphia, fell into a tub of water and was drowned.

Baltimore Rail Road.—The carriages are now running on 13 miles of this road. The pioneer coach has sometimes carried 34 at once. The proprietors are now making $1000 per week, 600 of which is clear profit. The route of 13 miles has been travelled over in 70 minutes.—*N. E. Farmer.*

MARRIED,

On Wednesday evening the 7th inst. by the *Rev. Robert Stuart*, Mr. PETER GORDON HUNT, to Miss MARY ANN, daughter of WALLER BULLOCK, Esq. all of this county.

At Orford, N. H., BUSHROD W. HINCKLEY, Attorney at Law, of Bluehill, Maine, to Miss SARAH F. WILCOX.

OBITUARY.

DIED,—In Woodford county, near Versailles, on the 11th of June, *Mrs. Alice*, consort of *William E. Ashmore*. She possessed a numerous circle of relations and friends: the mildness of her temper and sweetness of her disposition, made her a favorite with them all. She had been a member of the Presbyterian Church about two years. She gave evidences during her life that her profession was sincere: but during her last illness she had a brighter prospect of future bliss than falls to the lot of almost any mortal whilst on earth.

——In Woodford, on the 10th of June, *Dr. Ferdinand F. Young*, a graduate of the Medical College at Lexington. Dr. Young possessed a fine person, agreeable manners, and talents much above mediocrity. He died of a pulmonary disease, under which he lingered nearly a year. In the latter part of his illness he exhibited much contrition of spirit, had a high relish for religious conversation, and an ardent desire to be able to appropriate the promises of God to himself.

Doct. Nelson will preach a funeral sermon in Versailes on the first Sabbath in August, at 11 o'clock, in the Presbyterian Church. It is the funeral of Charles F. Marshall, (son of Dr. L. Marshall,) who died on the 28th May.

HOUSE AND LOT FOR SALE.

THE Subscriber offers for sale, the house in which he resides, near the residence of Mr. Samuel Trotter, on Mill-street, Lexington. The house is two stories high, built of brick, with convenient back buildings. The lot is 50 feet front, running back 200 feet to an alley, with a garden on the same. Any person wishing to purchase, will please to call, and examine the premises for themselves. The terms will be made known, by the subscriber on application.

DAVID FISHER.

Lexington, July 13, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

A LIST OF LETTERS,

NOW remaining in the Post Office at Lexington, which will be returned to the General Post Office as dead letters, if not taken out in three months.

ALEXANDER J. R.
Ahull John
Agerson William
Anderson William 2
Albro Henry 2
Allewder Edward
Austin George W.
Armstrong Samuel
Alexander John
Athey Presley
Alexander Charles
Allen S. C. & N. W.
Anthony Joseph W.
Adams Joshua 2
Adams Richard 2
BODLEY Harry I.
Bean Miss
Beauchamp Jesse
Baker G.
Baker Abner
Keegan Patrick H.
Kidd J. W.
Kennedy John
Kidd Sarah
Kenning Thomas
LAWRENCE Thos.
Leavell Littleton
Lumpkin John
Lindsey John
Laird Catharine C.
Long Jacob
Lewis Mary B.
Lee M. D. Edward
Lasley Ira E.
Levy Lewis
Love Robert
Lyburn Mr.
Lavide Elizabeth
Lewis George
MASSIE Nancy
Bradberry H.
Buford Lieut.
Barrow Isaac B.
Bailey David
Bartlett Lucy M.
Blackburn Mr.
Bestor Daniel P.
Barker Moses
Bell Rebecca M.
Bell William H.
Berkley Burgess
Ball Thomas D.
Bayless Robert H.
Barker Catharine
Brown Van.
Brown James
Burier Samuel
Bostick John H.
Bolton Jesse
Byrns James
Bronaugh Rebecca
Burgess Catharine A.
Brooks Thomas I. 2
Burgess Catharine D.
Beven Jesse
Buck Caroline
Bohanon Eliza H.
Brisby Sarah
Bowles Thos.
Browning Barshian
Burns Margaret
Brice Henry
Brown Samuel M.
Buckner William
Bostick Toliaferro
Brids Jeremiah
COOK Susan
Carter Susan
Calvin Dennis
Castleman David
Clarke Washington
Craig Robert
Chapman Mary F.
Cleveland George
Carter James
Cheaney Leonard
Chambers William
Clarke Sarah
Craven John
Croppur Thomas
Champlin Jonathan I. 3
Crumbaugh F. A. 2
Coleman Horace
Coons Frederick
Cockerill Lucy
Childs Lewis H.
Cinn Adam
Cooper Alexander
Cohen J.
Coleman Horace
Cooper Ann M.
Cooper Thomas C.
Cook Betsy
DAVIS Mr.
Davison William C.
Davenport William 2
Davis Janet
Davidson's Joe
Damigan James
Delong Amasa
Davenport David
Drake William
Davis Permelia
ELLIS John
Ellis William
Epperson Chesley
Elliot Jane
Emmons Williams
Evarts Washington C.
Evans John
Edington William
FOLY Orinzo D.
Freeman Silas C.
Fowler Jeremiah
Field F. A.
Fair William
Fry Susannah
Ferguson Catharine
Flurnoy Major M.
Fowler Jeremiah A.
Fleming L. J. E. C. C.
Faulkner Charles I.
Freeman James H.
Fleming Nancy
GARLAND L. C.
Gibbons Thomas
Gray Benjamin E.
Gillispie James
GravesJohn C.
Gravis James
Garnet Leonard
Garrett W.
Gibson Clandins
Gibson Christopher C.
Grigg James
Grubb Burwell
Gastinian Robert
Grigsby John
Gaines Samuel
Graham David
Goodnight George
Gillispie William
George Joseph
Gholson Wm. T.
Gant Edward
Gibney Robert A.
HALL John
Hersman George
Haye Robert C.
Hails Unica
Haggard Sarah
Heiskell George
Harpending Smith
Hall James H.
Hamilton George
Hamilton James 4
Herndon Edward H.
Hall Katharine
Henderson Sarah H.
Hinson Robert
House Thomas
Hulett Joseph A.
Hukill Robert
Hurley John
Hughes Thomas
Hooker Nancy
Huffman Henry
Howell Butler
Hull M. C.
Howard John
Hubbanks Kibles
Hughes Jacob
Hord Harrison
Hawson Valentine P.
Highskill George
Hodgen's Leonard Y.
Hunter Thomas
Hudson Francis
Hudson John
JINKINS John
Johnston Thomas B.
Jones A. N.
Johnson H.
Jones Wm. G.
KENT James
Keys William
Miller John
Maynsback Charles
Mothersead Nathaniel
Montgomery J. R.
Moore Nancy P.
Mahon Martha
Murry Charles E.
Michel Willis
Marshall Davidella E.
Murrell John
Mayersback Henrietta
Milligan Joshua B.
Macon Thomas W.
Marr Thomas
Minter Gabriel
Martin William
Miller William
Mirers Elizabeth
Mansfield Francis
Macon Thomas B.
Mecolister John
McCoy J. C.
McClure Sarah P.
McChesney Betsey
McCowell Nancy H.
McCallie Franklin T.
McPheeters Eliz. R.
McDowell John
McDermed S.
McDowell Jas.
McPheters Charles
McRenney Lawes
NYE Benjamin
Newton Thomas W. 2
Neet John
Nelson Sucky
ORMSBY James B.
Ownen James
PRATHER Agnes 2
Payne Fleming
Patterson Jos or Henry
Patterson Francis
Prewett Sarah
Patrick Mary
Plat Ebenezer Smith
Pike James M. 2
Pellild Nathut
Payne Silas 2
Poore Zachariah H.
Pootoff John
Parker John
Page Grattan E.
Price Robert F.
Pollen Richard
Poage Malinda
Phillips John
Price Thomas
REED James
Redman James 3
Redd Samuel
Rendall Owen M.
Raney Ann
Roberts Elizabeth S.
Raymey William
Ryan Lawson
Robertson Moses
Rice William
Rowny Joseph
Rucker James P.
Rickerd Michael
Royle Martha
Roop Thomas
Rice Charles
Rice Michael
Ryman John 2
Rosse Mary A.
Roscoe Samuel
STEWART Charles
Speer N. A.
Smedley Thomas D.
Summers Caleb
Stewart Charles
Stephens Thomas
Saunders R. P.
Sayre Joseph
Speers Chrismad
Shields Peter
Sloan H.
Smith Thomas
Shivel Sarah B.
Smith George
Suttan Douglass
Stokes Isaac W.
Summers Benjamin 2
Sinker John
Shifler John
Symmes John 2
Saddler M. Z.
Sully Peter
Sneed Alexander
Skillman Wm. G.
Smith Joseph
Smith Joshua
Smith George W.
Stigir Henry 2
TARRENT Acy
Travis Francis
Thomas I. S.
Turner John
Tibs Benjamin
Tuder John
Tawl Levi
Taning Thomas
Talbert Presley
Tapp William
Turner Jane
Thompson Titus
YOUNG Ambrose
VANMETER Jos.
Vanderstice Henry 2
Veal William
WATSON William
Webb Henry Y. 2
Wells W. E. M.
Winston William O. 2
Webber Henry
Wells Isaac
Watts John
Walker J. L.
Weagley A. T.
West Nancy E.
Way Thomas H. 3
Wells Isaac
Wagley Sarah
Watt Ann Jane
Waldo George C.
Watts Susan C. 4
Wrenn Jonah W.
Wyatt John
Williamson Garret
Wolfe Michael
Wright A.
Wilson John
Wright A.
Wilson Samuel & Co.
Willington A. S.
Williams Frederick
Wilson John
Wilson William H.
Woodrough Mr. 2
Whitt Elizabeth
Whitney Williiam
Clerk of the Fayette County Court 2
Clerk of the Fayette Circuit Court 2

JOSEPH FICKLIN, P. M.

Lexington, Ky. July, 1830.

P. S. All persons calling for the above letters will please mention they are advertised.

POETRY.

THE SUNDAY SCHOOL.

Lines written on a visit to an interesting Sabbath School at Lake Lane, Portsea, England.

Be doubly blest the auspicious day
This edifice was plann'd;
And may immortal gifts repay
The founder's liberal hand;
Angels with joy beheld it rise,
To train immortals to the skies.

How sweet to mark the artless throng,
To hear the ingenous youth
Raise with one voice the infant song,
And learn the word of truth.
Delightful work! His path to trace,
Who died to save our ruined race.

Now fancy o'er life's little span
Glances her busy eyes,
And sees them bear the name of man—
Industrious, good and wise:
Bids them each useful art employ—
Anticipates their future joy.

With quenchless zeal some Whitefield may
From hence arise and shine,
To wipe the wretch's tears away,
And heal with balm divine;
With winning eloquence to tell,
What glories in Emmanuel dwell.

Some of these little ones may live
To adorn their country's name;
Indulgent heaven by them may give
Flesh lustre to her fame.
Some may the blessed gospel bear
To distant lands, and plant it there.

Perhaps the eye of Heaven may view
Some infant Milton here;
Perhaps some youthful Howard too,
To every age still dear;
Perhaps some Wilberforce—again
Pleading with zeal the rights of men.

And many to this honored spot,
On God's eventful day,
(O happy, enviable lot!)
Grateful shall point and say,
There—there—to us the bliss was given
To seek and find the path to Heaven!

MISCELLANEOUS.

THE INQUISITION.

As "The Jesuit," a paper devoted to the interests of the Papacy in this country, has passed some handsome encomiums upon this Institution, and as his articles have been copied into other papers, it may not be improper to furnish our readers with a view of this Holy Tribunal, as it is described by one of its former inmates.—*Charleston Obs.*

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

"I never, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but, on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other.—But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessary to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had, upon that account, been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And, indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges and a considerable salary. Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessary to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisitor and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put in execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person, whom the Inquisitor appointed me to apprehend, was Count Vincenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signor Constantim, of Fermo, a lady no less famous for her good sense than her beauty. With her family, too, I had contracted an intimate acquaintance, while professor of rhetoric in Fermo, and had often attended the Count, during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counsellor of the Inquisition, upon the same free footing as he had done till that time; my other friends being grown shy of me, and giving me plainly to understand, that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars; and, turning to his companion, when they were passed, "What fools," said he, "are these, to think they shall gain heaven by wearing sackcloth and going bare-foot! Fools indeed, if they think so, or that there is any merit in tormenting one's self: they might as well live as we do, and they would get to heaven quite as soon." Who informed against him, whether the friars, his companion, or somebody else, I knew not, for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all, who hear any proposition, that appears to them repugnant to, or inconsistent with, the doctrine of the holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered; and, in this affair no regard is to be had to any ties, however sacred; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound, on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person, who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the Inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for, to be less observed, they commonly meet, out of Rome, in the night) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable, that they were therefore met to determine the quality of the proposition, and proceed against the deliquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared heretical, as openly contradicting the doctrine and practice of the holy mother church recommending austerities as highly meritorious. The Inquisitor observed, on this occasion, that by the proposition, "Fools indeed," &c. were taxed with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body," that is, whipped himself, as the Inquisiton understood it; adding that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biased, says the Directory, in his favour or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and, to give me an opportunity of practising what he had often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he stiled him, and to lodge him safe, before day light, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connection. But the Inquisitor shocked at the word, "What?" said he, with a stern look and angry tone of voice, "talk of connections where the faith is concerned! there is your guard, pointing to the Sbirri, or baliffs, in waiting, let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning."—He then withdrew with the rest of the counsellors, and, as he passed me, "Thus," he said, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while I had attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when inflicted, as they ever are in the Holy Inquisition, for the good of the soul. And it was, I presume, to make trial of the effect this reprimand had had upon me, that the execution of this cruel order was commttted to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and knocking at the door, a maid servant looked out of the window, and, inquiring who knocked, was answered, the Holy Inquisition, and, at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but, of her, I durst take no kind of notice. I entered the bed chamber with the notary, followed by the Sbirri, when the lady, awaking at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on the forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the mean time the husband awaking, and seeing me with my attendants, cried out, in the utmost surprise, "Mr. Bower!" He said then no more; nor could I, for sometime, utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know, that he was a prisoner of the Holy Inquisition. "Of the Holy Inquisition!" he replied, "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but, as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but turning my back to him, withdrew while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and, as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creatures groaning and ready to expire in the most exquisite torments, cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all, who belong to the Inquisition, must strive to attain to. It often happens, at that infernal tribunal, that while an unhappy, and probably an innocent, person is crying out, in their presence, on the rack, and begging by all that is sacred for one moment's relief, in a manner one would think no human heart could withstand, it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard of barbarity, the unhappy wretches in the heights of their torments. (*To be continued.*)

[From the Vermont Chronicle.]

MINISTERIAL EXAMPLE.

It is obvious to every one, that in order to do this, the standard of ministerial labor must be raised. And is not this, my brethren, the very thing which should be done? Is not this the very work, in which we should heartily and vigorously engage?

Who are to be the special instruments, in the hands of God, of converting the world? Are they not the ministers of the gospel? It pleases God, by the foolishness of preaching to save them that believe.—But how are ministers of the gospel to accomplish this high and holy and infinitely important work, unless their lives correspond with the precepts of the gospel which they proclaim to others? And was there ever an age of the world, which more imperiously demanded wakeful diligence, and untiring assiduity, and quenchless zeal, and holy perseverance in the ministers of Christ, than the present?

I fear, my brethren, that the impression to which I alluded in a former number has no small influence over us; that we feel it would be an utterly hopeless undertaking to strive to be like the Apostle Paul; that we sit down, in a measure, contented with our meagre attainments; that we do not strive to arrive at the stature of perfect men in Christ Jesus.

If ministers of the gospel could only feel, that it was possible for them to become like Paul, in every respect, excepting his inspiration, and perhaps, his superior powers of mind, would they not be more likely to emulate his example? Let a man once get the impression that it is utterly impossible for him to attain to any particular standard of excellence, and you immediately clip the wings of his desires; he will moderate his expectations, and will be contented to creep, where he might otherwise have soared aloft, as on eagle's wings.

I am not certain but Swartz, the Apostle of the Indies, was as holy a man as St. Paul. Certain it is, that he moved with an amazing moral momentum. The force of his character was irresistible; it could beat down those bulwarks which the most dauntless soldiers could not storm, nor the heaviest cannon demolish. By the magic of his character, he could go, unmolested, where powerful armies would have fallen. And the Lord was pleased, by him, to cause the gospel of Christ to become the wisdom of God and the power of God to the salvation of thousands who were sitting in the region and shadow of death.

In some previous remarks, I have attempted to show the utility of a minister of the gospel taking such a course as the Apostle Paul did. It may be proper for me to consider the evil which would result from his not taking that course, or from his taking a quite different course. As the influence of good example is powerful, even in this wicked world, so the influence of bad example is much more powerful. Persons in high standing in life, and who, from their office, are expected to set a good example, ought to be extremely cautious respecting their moral character. If their example is bad, the atmosphere around them will teem with contagion and death.

No man can calculate to what an extent the bad example of a minister of the gospel may strengthen the hands of the wicked. Generally speaking, persons feel at liberty to do what their ministers do. If he is disposed to contend about nothing, they, surely, may quarrel as much as they please; if he is covetous, they will hug their pelf, with a miser's avarice; if he takes a "little wine for his stomach's sake, and his often infirmities," they may occasionaliy take a little rum and brandy, "to exhilerate the spirit, and restore the tone of languid nature; if he becomes heated, and is impatient of contradiction, they will be angry, and think it no sin.

Instead, therefore, of saying with a certain Scotch Clergyman, "My Brethren, do not do as *I do*, but do as *I say*;" we should say with Paul, "wherefore, Brethren, I beseech you, be ye followers of me."

One other consideration I will suggest, calculated to excite in us a desire to copy the example of St. Paul; and that is, *the superior happiness which we ourselves shall enjoy, even while in this life.* Every approximation which we make towards the divine character will cause the tide of joy in our bosoms to rise higher and higher. "God is love; and he that dwelleth in love, dwelleth in God, and God in him.' To be like the Apostle Paul, is to stand on high and commanding ground; it is, in some good degree, to be placed above those clouds and storms and fogs, which hover near the surface of the earth; it is, for the greatest part of the time, to behold the sun shining in his beauty, and to feel the warming influence of his beams.

"Blessed are they who hunger and thirst after righteousness, for they shall be filled." There is no peace of mind to be compared with that which springs from the reflection, that in simplicity and godly sincerity, we have endeavored to discharge our duty.

What must have been the feelings of him who said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day?" "I know in whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day."

Brethren, do we wish to enjoy that happiness? Let us then strive to be like Paul. When the watchmen, stationed upon the walls of Zion, shall all be such men as can consistently say, "wherefore, I beseech you, be ye followers of me," then shall righteousness run down our streets like an overflowing stream; then shall the light of millennial glory rise, and expand, and spread out over us, like the full-orb'd day.

May the Lord hasten it in his own due time.

FASHIONABLE AMUSEMENTS.

Under this head, the Presbytery of South-Alabama, hold the following language, in a letter to the churches under their care:—

Our design is, in a few words, to remind you of the solemn injunction of the apostle, "Be not conformed to this world." We have heard, with grief, that in some places within our bounds, it has been made a question, whether it might not be regarded as consistent with their christian profession, for members of our church to participate, and also to allow their children to participate, in the fashionable amusements of the day; such as resorting to theatres, and attending dancing parties and balls. We therefore, as a Presbytery, feel it our solemn duty to express, in the most unqualified manner, our deep conviction, that such a practice is utterly incompatible with the character of the professed followers of the Redeemer; and that, as a general fact, it furnishes ground for a process of discipline. And we are sustained in this opinion, we believe, by the recorded sentiments of the highest judicatory of our church; and also by the present practice of a large portion of our churches throughout the country. We are unwilling to believe, brethren, that it can be necessary for us to enter at large into the consideration of this subject. We trust that there are but few among you, who do not feel fully assured, that an indulgence in fashionable amusements is altogether a departure from the example of Christ, and a violation of your most holy vows. We wish to be distinctly understood, by all our churches, on this subject. The pernicious influence of theatrical amusements is indeed generally admitted, even by men of the world. We often hear it said, however, in respect to dancing assemblies, that there can be no harm for professors of religion to engage in such "innocent amusements." Innocent amusements! Can that be innocent which is a waste of infinitely precious time; which diverts the mind from God, and the great things of eternity, and which hardens the heart and blinds the conscience? Can that be innocent which dishonors religion, grieves the hearts of the friends of Jesus, and injures the reputation of the christian profession, even in the eyes of the world? And can that practice be innocent in you too, ye parents, who have solemnly promised to bring up your children for God, which sends them to mingle in the pleasures of the gay and giddy throng, where all your pious instructions are sure to be obliterated, and every serious impression must be banished from their minds. When our Lord and Master shall call you to account for the manner in which you have trained up your offspring, will he pronounce it innocent? Will your children themselves, in that fearful day, pronounce you guiltless? Tremble for yourselves, brethren, if you find in you the least desire to engage in the vain amusements of the world.—What will the christian profession avail you, if you have none of the spirit of Christ? Remember that the vows of God are upon you, vows recorded in heaven, and attested by angels, and think of the infinite responsibility you have incurred. Oh, think of the awful import of the christian name; and see to it, that you do not become stumbling blocks over which precious immortal souls shall plunge into perdition.

A FEW FACTS.

The Washington Spectator, addressing itself to the young men of that city, after alluding to the dark scenes of iniquity, which are connected with the use of ardent spirits, presents for consideration a few facts, all of which had been known to occur in a certain given place, which was like most other places through the land:—

We know the following facts concerning men, who were once temperate, but began to indulge in an occasional glass. J—— M—— was in the habit of drinking to excess. He was finally attacked with a fit in a barn, and died in a few hours. An acquaintance of his, visiting him, (being probably under the influence of liquor,) broke out profanely as follows: —"*M ——, it's a d—d pretty thing for you to go to h—ll drunk.*" We hope our readers will excuse us for quoting the identical language; we could not substitute any thing more or less horrible and disgusting. This same man was afterwards drowned by being seized, while bathing, with a fit, the consequence of drinking, by which he had completely impaired a fine constitution. The next victim was S—— M——, a once respectable and useful mechanic, but fond of the tavern. Being refused liquor one day by his employer, he went home and wrote the following note:—"*I have lived long enough; tell Parson H. not to say any thing at my funeral;*"—and went and hanged himself. He had no doubt lived too long for the happiness of himself or the community. Some of his companions were intoxicated at his funeral. The fourth victim was Mr. U——, the father of a large family. Drinking spirit flushed his whole system exceedingly, maddened his brain, and as he was a very muscular and powerful man, rendered him quite as terrific and dangerous as a disimprisoned maniac. He was found dead in a field, and a bottle near him. Mr. F——, who was often seen taking juleps and antifogmatics at the bar, fell out of an upper window as the consequence, and died. P——, a lover of slings, frequently drank to sickness and staggering. He could not sustain the violence done to nature; he was found in his room lying on his face, and covered with swarms of flies, claiming their right to suck out whatever the pestilence had left. Perhaps the most distressing case of all, was that of a fine young man, careering along the street on a gay and untutored horse; himself heated with brandy; his face flushed beyond its natural rosy tint, and his spirits greatly excited; when meeting a friend, who asked him, "*Will you go with me to ——?*" "No," he replied, "*I'll go to h—ll first.*" The next prancing of his abused horse threw him to the ground, and it was his death-fall! Hapless youth! thou would'st give worlds for permission to drink nothing but cold water.

CARRYING THE HEAD TOO HIGH.

Part of a letter from Dr. Franklin, to Dr. Mather, of Boston, New-England.

"I remember well both your father and grandfather, having heard them in the pulpit, and seen them both in their houses.—The last time I saw your father, was 1724. He received me in his library; and, on my taking leave, he showed me a shorter way out of the house, through a narrow passage which was crossed by a beam overhead. We were still talking as I withdrew; he, accompanying me behind, and I turning, partly towards him, when he said, hastily, "Stoop, stoop." I did not understand him, till I felt my head hit against the beam. He was a man who never missed any occasion of giving instruction; and, upon this he said to me, "You are young and have the world before you, stoop as you go through it, and you will miss many hard thumps." This advice, beat into my head, has frequently been of use to me: and I often think of it when I see pride mortified, and misfortunes brought upon people by carrying their heads too high."

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